1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

the fields, cultivate with the hoe, do most of the transplanting of rice, and assist the men at the harvest. They also bring the harvest back to the homestead. Marketing is usually left to the women who carry loads of produce to the city on their backs, settle down for the day to sell it, and return to the villages in the evening with the proceeds. This work is done both by married women and young girls. The Min Chia women are extremely strong, often doing porterage work which in other parts of China would only be done by men.

Most of the rice land is privately owned, but every village has some public land, usually attached to a temple, which is rented out at the usual rate of half the crop to the tenant and half to the public. The proceeds are used to maintain the village school, which is held in the temple itself, and any surplus may be applied either to some public work such as repairs to the temple, or for the expenses of a festival. The public also have the right of shooting and of hunting over all land, the spoil going to the hunter. This right does not mean very much in a closely cultivated area where game is scarce, and though the same free right of the chase applies to the mountain, the Min Chia make little use of it, partly because the control of fire-arms is strict, a license being required, and partly because they show no aptitude as hunters. The wooded slopes of T'sang Shan are the safe retreat of pheasants, hares, partridges, wild goat, deer, and the animals which prey upon them, wolves, leopards, and possibly tigers.[1]

The neglect of the hunting rights is characteristic of the Min Chia attitude to mountains. The entire area of Ts'ang

[1] No tiger has been reported on T'sang Shan for several years. Leopards are not plentiful, but wolves abound, and raid the farms on the plain for chickens, pigs, and even small children. They never hunt in packs, and will not attack an adult, but show no fear of man when encountered on the mountain.

774 account for the destruction of statuary not only in this region but in other places also.

825 774 Lu Da was also the scene of an alleged encounter with wolves, during the spring of 1937. A farmer working on the mountain side found a young wolf cub, and putting it in his sack brought it home as a pet. That night he was awakened by a pounding on the street gate, and when he rose to see who it was, found two wolves, a male and a female, leaping up at the gate. He realised that they had come to seek their cub, and fearing that they would jump the wall, he climbed to the top of the gate and spoke to them, saying, "Wolves, I know why you have come here, and I confess that I did wrong to steal your child. Now, if you will go off a little way so that I may safely open the gate, I will let your cub go, and you may depart in peace." When the wolves heard this, they drew off some way down the street, but remained in sight, watching. The farmer then let out the wolf cub through a crack of the gate, and the reunited wolf family at once made off to the mountain. This story was generally believed as true in all particulars, and created a great deal of interest in the neighbourhood.

Perhaps because they are not a hunting people animals play rather a small part in Min Chia superstition. It has already been remarked that they do not share the Chinese belief in were-foxes, although they agree with the Chinese in considering it to be unlucky to kill wild geese. Swallows, as with most peoples, are also protected by a similar belief.

[147] The Min Chia say that anyone who kills a swallow will go bald. This is curious, as the Min Chia hardly ever suffer from this disfigurement, and in fact have no word for baldness in

777 the language. They have like other peoples a number of superstitions not connected with any definite system of beliefs. For example it is considered unlucky to point at a rainbow. If one wishes to draw the attention of others to a

2: Rock K-5 (1934-) 1947 AF16 Southwest China
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PLATE 188. — A NU-TZU (LU-TZU) FAMILY FROM PAI-MAN-LO (BAWANG)
白衣傈僳子
Through continuous intermarriage many of them are cretins and nearly all are afflicted with goitre.

[p. 362 D]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

dumped on a rock pile. The fields are poor and full of stones.[1] Lime-stone is everywhere and the soil hardened clay. Most of the people of this village are afflicted with goitre, and cretins are common, as the 30 families constantly intermarry with each other, there being no other Li-su in the neighborhood. The women wear false hair or rather a queue of black cotton thread, to the two ends of which they tie red-dyed yak or horse-hair (PLATE 236). Wound around their heads are also strings of thick disks of white conchshell, interspersed with a reddish transparent cornelian. They wear short pleated skirts of hemp cloth, which they weave themselves from the fibre of the female *Cannabis sativa*. The children go entirely naked and are black from filth.

From this Li-su hamlet we descend zigzag over a dusty rocky trail, to the stream-bed at 6,220 feet. Another path, the one to be preferred although longer, leads along the steep slopes, in and out of lateral ravines, over landslides down to the mouth of the arid valley. The vegetation which is of a xerophytic character is composed of *Phyllanthus emblica*, Albizzia, Wikstroemia, *Maba buxifolia*, *Dodonaea viscosa*, compositae and *Heteropogon contortus* grass which gives the landscape a reddish-brown aspect. Here also is to be found the monotypic genus *Delavaya* (species) *yünnanensis*.

The Yangtze. — We continue over a rocky spur to the Yangtze, which at the junction with the Tsui-yi Stream flows as a swift rapid. Here the river makes a sharp bend south, caused by an enormous bluff, on the Li-chiang side. Here a ferry plies from Yung-ning to the hamlet of Chiang-wai or Chiang-wa 江[川] on the west bank of the Yangtze. (*See* journey from Ming-yin-wu to Chiang-wai, p. 243). Massive mountains hem in the Chin-sha Chiang; they rise many thousands of feet above its bed, red, brown, and grey in all their aridity. Looking north the river issues from a succession of terrific defiles, through which narrow footpaths lead to La-pao and Feng-k'o. La-bpu mbu, a prominent hill over 10,000 feet in height, where we photographed the Yangtze in its gorges (PLATE 100), is visible from the Tsui-yi bluff.

The distance from She-lü-lü-t'o to the mouth of Tsui-yi is 50 li.

4. FROM YUNG-NING TO SHANG FENG-K'O AT APEX OF YANGTZE LOOP

This is the northernmost route to the Yangtze from Yung-ning. It traverses a region which rivals the valley of Tsui-yi, although less fertile and not so suitable to rice culture. It is inhabited by both Hsi-fan and Hli-khin tribespeople.

The region is extremely mountainous and densely forested. There are, however, no high meadows such as are found on Wua-ha Shan *en route* to Tsui-yi. The only arable area is in the long valley of Luë-dzu law-k'aw which in its lower part merges with another but shorter valley called Hěr-dü or Hăr-lěr-dü in Na-khi. This region is notorious for its highwaymen who practise their nefarious trade north of Li-chiang; they frequent lonely mountain trails, on the eastern slopes of the Yü-lung Shan and its meadows, as at Nga-ba. The region near the Yangtze, that is the lower parts of Luë-

1 [The Li-su village of Ba-ssu-ko -- Analy st]

2: Rock K-5 (1934-) 1947 AF16 Southwest China
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PLATE 236.—LI-SU PEASANTS OF BA-SU-KO

木蘇巴蘇科里蘇子自大

Nearly all are cretins and afflicted with goitre. Their constant intermarriage has caused them to degenerate. They live a miserable existence, isolated from the rest of the world.

[p. 426-L]